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WE MEET TO DAY, BUT NOT THE SAME. IN MEMORIAM.

BY REV. F. BOTTOME, D. D.

We meet to-day, as last we met; From far and near, to praise and pray; Above, the same blue vault is set; Around, the same green branches play.

The same in purpose and in aim,

The same in song and holy words,

As changeless as that changeless Name,

The Name by heaven and earth adored.—

The same, but not the same we meet;

The grass will wither, flowers decay,

And human forms and voices sweet,

Like early blossoms, pass away.

No more with angel tongue, no more

Shall Eddy lead our faithful sublime;

And useless falls the pen of Lore

In fragments on the march of time.

And yet they lead more truly now

Than ere they laid their armor down;

The laurel on the victor's b'w

Is pledge of an eternal crown.

So let it be. From strength to strength,

With joy and everlasting song,

Shall every soul redeemed at length

Come up to God, a blood-washed throng!

Round Lake, July, 1875.

THE FUNDAMENTAL REVELATION.

BY REV. HENRY W. WARREN, D. D.

God was about to appear to a whole nation at once, gathered about the foot of Sinai. He had only spoken to individuals before. After a preparation of four hundred years he was about to appear, for the only time in the world's history, in this manner. What will He say? What voices shall come from the trembling, lightning-guarded mountain throne? Will He draw the curtain from the beginning of creation? or lift it up, that we may see the end? Will He map out courses of study that shall solve the questions of physics? No. He has brought up this people for a grand mission—no less than the perfect development of their natures, and through them the reformation of the world. No army ever had such gigantic enterprises on their hands. He will therefore give plans for the development of the individual to its highest possible perfection, and for the equipment of the nation with the greatest possible power.

We are interested to see what faculties He will address. Will His infinite wisdom come to the reason? Will He make clear His dealings, explain the grounds of action, clear up darkness, dissipate mysteries, and say, Because ye know clearly ye will do this? Hark! that loud-sounding trumpet that thrills the millions, announces the Speaker. Its first words are, "thou shalt." There is no appeal to reason; it is absolute command. There is no explanation; it is the utterance of supreme authority. The sound of the first commandment dies away.

How will He lend His almighty power to body forth man's imagination, till He shall, by these creations, learn His own greatness?

The sound of the trumpet and the voice of instruction is heard the second time, "thou shalt."

Will He now appeal to expediency? and will He show how much more fruitful and joyful are certain lines of thinking and courses of conduct, and make men see the good that will follow? A third time the voice breaks on the startled air, "thou shalt."

Will He next appeal to their sense of beauty? will He come alluringly in the beautiful flower? will He cover His mountain and cloud with rainbows? will He marshal His angel choirs for a concert on the earth? will He bring down the "golden city," and open its dazzling beauties till the shad lead men to the grandest life? No; it is the thunder of commandment yet.

Will He appeal to their appreciation

ZION'S LITERAKID

BOSTON, THURSDAY, JULY 29, 1875.

No. 30.

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of the sublime? bid those men, nurtured on the sandy plains, look on those high red rugged mountains, especially that one quivering under the might of His footsteps? Will He lead them out under the solemn stars of a clear eastern sky, and ask them if they can guide Arcturus and his sons, bring forth Orion, or bind the sweet influence of the Pleiades? Will He put a telescope in every hand, or make every eye far sighted enough to climb up the lofty spirals of the distant congeries of flaming worlds? Again the voice utters its word; but it is only authority—clear, naked commandment yet.

Will He now appeal to their gratitude, recite the mercies of the past, the undeserved favors, call up the former life of slavery, the great deliverance of the Red Sea, the daily feeding, and thus bind men by the ties that even animals acknowledge and feel? Still ring the short, sharp, explosive syllables, "thou shalt."

Will He now strive to make love, woo tenderly with words of grace, strive to take hold of human hearts, appeal to their affections? No! no! "Thou shalt" still rings, in unvarying monotony, till the end of all utterance; and with simply this, and nothing more, God's utterances to the nation cease. The mighty voice dies in lingering echoes among the mountain cliffs. The one interview between God and a nation is closed, and nothing but supreme authority is once mentioned. He leaves the beauty of earth and sky to do their work; leaves mountains, suns and stars to utter their sublime voices; leaves reason to find out laws, and the expediency of observing them; leaves imagination to take its flights, and suggest, by its creations, its likeness to the Creator of all things; leaves gratitude to acknowledge every favor, and recognize the Giver; leaves love to hunger after love divine, and find a full supply; but God knows, and we know, that none nor all of these things ever made a man what God designed him to be.

This record is written in every line of human history, and in every individual experience. Something more must be added. Possibility is unnoticed. Expediency of pleasure and profit is neglected, and hence authority must demand obedience. Gratitude soon elays of giving thanks; love turns to lower and unworthy objects. The thunders of omnipotence must announce the great principles of duty that hold, with unrelaxing fingers, and bind the soul to law. Let this question of perfect obedience be once settled; let the will once thorougly subordinate itself to law; let duty be lifted to the throne of power; and then reason may seek to understand and succeed. Expediency may see that godliness is gain; the soul may sum itself in beauty, and ascend the heights of the sublime; then gratitude will have a legitimate influence, and love find its home in infinite love. But the fundamental principle of all revelation is the duty of obedience, strong as that held Leopoldus to his post, and obligation to God unswerving as gravitation.

A METHODIST PREACHER AT A ROMISH ALTAR.

Not that we would have you infer that your humble brother has become a convert to Rome, but our being there is on this wise:—A few days before dedicating our new church a committee of six from an Indian village called, with a petition like the one mentioned above from Mixcoac. We talked with them, and invited them to call again. During their third visit an arrangement was made to visit them. Two hours' ride in a canoe from the city brought us to the village. The place being small, the Romish church is only open on certain days; but a public altar, with the virgin, pictures of saints, wax candles, etc., has been placed in a dwelling house for the daily worship of those too pious to wait for set days. But this same house happens to be the only restaurant in the place. So here we got our breakfast; and while we were examining the altar, with its pictures, burning wax, etc., our meal was being prepared within a few feet of it. All our questions were kindly and freely answered, and the whole family seemed quite amused when our native preacher quietly remarked that the Virgin had eyes, but could not see; had a mouth, but could not speak; feet had it, but could not walk.

Boiled eggs and bread, with blackberry jam for desert, made up the "bill of fare." While chatting with the family Brother Abeyro took from his pocket a little book, entitled "True Liberty," and remarked as he handed it to them that it was very fine. "I will call again," said he, "after a few days, and then we will talk about its contents." The children were delighted with the illuminated Spanish text cards which we gave them. Thus you see we ate at Rome's altar, and from it distributed portions of the Word of God. Father, mother, the children, and a few neighbors escorted us to the canal, wished us a pleasant trip home, and a speedy return to visit them. We humbly pray that the little seed sown in this quiet way may yet produce fruit to God's honor and glory.

But we must not close without telling you of the Protestantism we found here. A few, into whose hands had fallen the Word of God, were meeting together in a little mud-hut (about 15 x 20 feet, which they had built for the purpose), to read and talk about the precious Volume. Of its truths they were fully convinced, and were extremely anxious that we should fit up their room, and already two straws for them, and a speedily return to visit them. We humbly pray that the little seed sown in this quiet way may yet produce fruit to God's honor and glory.

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DICK'S READY WIT AND SMARTNESS AT REPARTEE.

have in many illustrations, which still linger in the memory of those who have outlived him, and furnish amusing material for pleasant gossip. His witticisms, however, always possessed a flavor of pithy. His familiarity with the holy Scriptures enabled him to make apt use of sacred facts and forms of expression, and apply them to the case in hand with such effectiveness as to accomplish his object. His reverence for the sacred Volume, however, never permitted him to employ its language or its facts in such manner as could bring it into discredit, or offend the most scrupulous conscience. Even before he became known as a preacher and exhorter his knowledge of the Bible often made him more than a match for the cleverest among those who sometimes ventured to play with what they supposed to be his pretensions to Bible learning. He was one day waiting in the office of an influential firm, having been sent on a business errand by his employer. The friend who accompanied him to the office, asked him if he could tell at what time the new moon came in for each past month of the year. Unknown to Dick, the friend had a circular-shaped almanac fitted into the crown of his hat, and holding it so as to see the figures of each month as they were named, he said,

"Now, Uncle Richard, can you tell tell me?"

"Iss, I reck'n."

"Well, then, begin."

Six or seven months were correctly given, when there was an error.

"You are wrong, Richard."

"No, I reck'n."

"Well, who shall decide between us?"

"I believe I know; I b'lieve I'm right."

"No, Richard, you can't be. See here is the almanac; that must be right."

"Richard, you can't be. See here is the almanac; that must be right; and if that's right you are wrong."

"Aw, my dear," was the quick response, "my knowledge es in my head, you're es awfully in your hat!"

In his later years his evangelistic tours were recorded in his memory with remarkable distinctness and accuracy. Places visited, persons met with, and dates of events were all arranged with such order and distinctness that they were always ready for use, and could be produced, seemingly without effort, on the most sudden and unexpected demand. He was once overtaken by a gentleman who had been listening to one of his fervent sermons, and who had once before heard him on one of his visits to the St. Austell Circuit.

"How are you, Mr. Hampton?" he inquired.

"How ar 'ee?" said Dick, with a responsive nod and sidelong glance.

"I have never seen you, Mr. Hampton, till to day, since I heard you preach at St. Blazey, about twenty years ago, perhaps."

"Five-an'-twenty'eers ago, cum 15th of March next," was the instant reply.

In his mental calendar each place visited seemed to stand precisely opposite the date of his visit.

HIS APTESS IN FIGURES

sometimes showed itself in other ways. When in the employ of his class-leader he was once sent upon an errand to the office of a gentleman, and while waiting for the gentleman's reply one of the clerks inquired of Dick what wages he received. He promptly replied,

"Wau thousand' seven hundred an' twenty-three fardns a month."

The gentleman overheard the answer, and remarked that his master

ought to give him two thousand fardns a month. Whereupon Dick says,

"I towld my laider of ut, when I got back, and he rawse my wages to forty shillin' a month; that was wau thousand' nine hundred and twenty fardns, nigh 'pon what they spoke for at the office."

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MISCELLANEOUS.

WEATHER PROBABILITIES OF AMERICAN AGRICULTURE.
An Address delivered before the Social Union, at the Massachusetts Agricultural College, June 22, 1876,
By PROF. W. F. WARREN, LL. D., President of the Boston University.

Reported in the *Massachusetts Ploughman*.

Quaint old John Evelyn, writing of the plane tree, says, "Xerxes stopped his prodigious army of 1,700,000 soldiers to admire the puiflitude and procerity of one of these goodly trees, and became so fond of it that, spoiling both himself, his comenbines and great persons of all their jewels; he covered it with gold, gems, necklaces, scars and bracelets, and infinite riches; in sum, was so enamored of it that for some days neither the concernment of his grand expedition, nor interest of honor, nor the necessary motion of his portentous army could persuade him from it. He styled it his mistress, his minion, his goddess; and when he was forced to part from it, he caused the figure of it to be stamped on a medal of gold, which he continually wore about him."

It is said that this circumstance was explained by some of the ancient transmigratons on the theory that in some previous life the soul of Xerxes had animated a tree — probably a plane tree; and that although the Lethene draught had obliterated all recollection of that pre-existent state, vital affinity was still strong and controlling within him.

In this assembly there may be some who have hitherto associated the present speaker merely with city life, and with the administration of a city institution. If such should chance to discover in my speech or manner an unanticipated and apparently infatuated interest in the noble tree which old Massachusetts has planted on this green slope of Amherst, and in that agricultural life which it represents, I do not know that I can suggest any better explanation than this same theory of pre-existence; it is in fact the true and only explanation of my presence here. In a former life I was a farmer's son. For sixteen years I lived upon a farm, a Massachusetts farm, a Hampshire County farm, a farm from some of whose hill pastures this very college can be seen. Unlike Xerxes, I, happily, have retained a lively recollection of my pre-existent state of being. I do not fall in love with a handsome tree without knowing why. So, if I should chance to get unprofessional this afternoon, and show myself a most unaccountable university representative, I beg you kindly to revert to the suggested transmigratory explanation, and to ascribe it all to the unspent influence of that former life upon the dear old homestead, just over the boundary line of Williamsburg — a homestead that has descended, like the old English ones, from father to son; ever since the red man roamed this valley of the Connecticut.

So much by way of personal preface. Now for a theme. Were I to announce this same notion of metempsychosis, or transmigration of the soul, it might strike you as a very strange one, a theme quite out of keeping with all the proprieties of an agricultural anniversary. And yet who knows but that this antiquated and neglected philosophy might be applied to explain a number of other things beside my presence and possible indiscretions here this afternoon. For example, last year your wide awake, progressive President astonished not only you, but also thousands of innocent outsiders, by his ocular demonstrations of the amazing mechanical force which lies latent in a puny squash seed. Now how quickly all this amazement and mystification could have dissipated, had he only told you that your supposed squash seed was in reality the coffin of some wicked old Polyphemian son of Anak, who, in consequence of defying the armis of Israel in a former existence, had been doomed to be re-born in that lowliest and weakest of vegetable forms. How readily you could have understood that incredible dead lift of 5,000 pounds. You would have seen in it simply the dying struggle of some blind Samson in the temple of his tormentors.

By the way, it is not a little curious that an ancient saire, usually ascribed to the philosopher Seneca, caricatures the deification of the Roman Emperor Claudius by representing that the deceased magnate became, not a god, but a squash. To offset the technical term by which the normal process was designated metempsychosis, he coined from the Greek word for squash the handy little vocable, apococytosis. Must we not conclude that the old philosopher's supposed saire was solemn fact, and that Col. Clark, searching for "mammoth yellow Chili," somehow got possession of a genuine seed of the old ex-imperial, Claudian variety?

But in this grave presence I must not be presumptuous. Especially must I avoid increasing your good President's liability to prosecution on the part of the Society for the Prevention of Cruelty to Squashes. I believe he has been already threatened with an indictment; and if it should come to be suspected that these *cucurbitae* are re-embodiments of the evil giants, or emperors of antiquity, the humanitarianism of our age will be satisfied with nothing short of the establishment of some new reformatory institution for their education. And should this be done, there is great danger lest the tribunal of public sentiment, outraged by his late proceedings, sentence Dr. Clark to become its first president.

In our search for a theme, then, let us pass from ancient metamorphoses to modern ones. If we must speak of suc-

cessive lives, let it be of the successive lives of the grand old art which you are here to master. Agriculture has passed through as many states of being as the most ardent transmigrationist claims for his own vital principle. A few glances up and down this series of lives may teach us something of the conditions of a truly prosperous and happy country life and labor. From these we may draw some inferences, which I would like to call, if the name be not too ambitious,

WEATHER PROBABILITIES OF AMERICAN AGRICULTURE.

Two conditions of society are specially unfavorable to agriculture. The first is seen wherever other forms of industry are so undeveloped, or so depressed by circumstances, that the agricultural classes are far better off than other classes. The second is found wherever for any reason the agricultural classes are far worse off than other social classes. Between the two there is little to choose. Strange as it may seem, the intelligent friend of agriculture deprecates exceptional prosperity quite as much as exceptional ill success and disease.

In the life of almost every people the farming population must encounter both of these unfavorable conditions. Usually the first is the one easiest encountered. Could you have looked into the valley of the Rhine, and watched the social development of its rude tribes during the sixth, seventh and eighth centuries, you would have a striking illustration of what has taken place in the history of almost every people that ever made the transition from nomadic to a settled and localized life. With respect to the means of sustenance, the cultivators of the soil were better off than other any class. The conquests of the tribe being at an end, individuals could not, to any great extent, subsist on plunder. With the more permanent settlement of the country the yield of the hunt and of the chase grew less and less. With the allotment of land to individual owners, the herds, from which nomadic ancestors had lived, could no longer be freely led from one green vale to another. The tillers of the soil were the only ones who had abundant and unfailing supplies.

Now, had the non-agricultural classes been producers of anything serviceable to the farmer, as are the manufacturing classes of to-day, or had they even been carriers of Rhine valley products and bringers of tropical or Oriental products in return, this improved condition of those who entered upon the cultivation of the soil would have led to greater and greater prosperity. A system of exchanges would at once have arisen. The farmer would not only have had food, but with surplus food he would have purchased comfort after comfort, and elegance after elegance, until he had filled his house and surrounded his life with all the blessings of civilization. So, too, the other classes in community, supplying their prime necessities by the easy process of exchange of commodities, would have gained time, and felt the motive to proceed from one degree of perfection to another in every useful and fine art, and so would have contributed their share to build up a civilized society.

Under the actual historical conditions how different was the result. There being but one producing class, all others preyed upon it. Foraging parties descended out of mountain fastnesses, and swept away whole harvests in a day. The half barbaric kings levied upon the farmers the costs of army and court. Robber chiefs became castle builders, founders of noble and royal houses; but all their wealth and power represented little else than so much exactation successfully practiced upon the one sole productive industry of the time. Of course it was an age of violence. Raid was often answered by raid, pillage by counter-pillage. Amid the universal disorder it sometimes seemed as if society were in transition to a lower instead of a higher form. At this time, in the midst of this confusion and violence, feudalism arose. The alodial tenure of the land gave place to the feudal tenure. Thenceforth every farmer owed service to a lord, but his lord owed protection to him. There was a loss of independence, but a gain in security. It so far equalized all classes that agriculture could develop itself without disturbance. It gained opportunity to improve by surrendering its exceptional advantages. The same experience has repeated itself in many and many an instance. Nor is it confined to this particular calling. Wherever and whenever any form of industry is plainly and conspicuously more lucrative and desirable than any other, that form is sure to suffer. Either such multitudes are certain to rush into it as to ruin its pre-eminence, or its monopolists must in one way or another pay for their monopoly.

The second of the unfavorable conditions named, that when the farming population is not as well off or a treat is not considered to be as well off, as other social classes, usually comes at a later stage in the life of peoples. In the progress of civilization there comes a time when the plain countryman looks with envy upon the comfort and elegance of city homes. As he walks through the marts of trade, and sees the products of every clime, the fruits of every industry, the triumphs of every art, his own simple and monotonous life in the hills seems meagre, poverty-stricken, unsatisfying, in every respect. He sees more shining gold in one banker's window than all his rustic acquaintances ever possessed. The great temples of religion, of learning, of art, impress his susceptible mind, and fascinate his inexperienced eye. In the

presence of the city's denizens he feels even himself personally inferior. In carriage, manners, speech. He feels awkward, uncouth, a blundering rustic. How he envies these happy mortals, who, without undertaking his exhausting and unremitting labors, seem better fed and clothed and honored than he, and with these material comforts, possess also such rare educational, social and aesthetic advantages. How can he resist the temptation to send his boy down to the city to get an education, or a trade, or some business position that will make him in due time a happy citizen, if not a millionaire. What wonder if, by and by, the old farm runs down and is sold at auction, and the old folks move down to spend their last days with their children, amid the long coveted comforts and novelties of a great town.

[To be continued.]

NEW BEDFORD DISTRICT CONFERENCE.

The New Bedford District Conference met at Vineyard Haven, June 28-30, opening with a sermon by the writer, the publication of which would probably add nothing to the reputation or resources of the Publisher. Tuesday morning the Conference was called to order by our good Presiding Elder, Brother J. Mather, and Brother B. P. Raymond was awarded the responsible and lucrative position of scribe. The reports from the Churches, interspersed with the social religious services, were neither very numerous nor astounding; all however indicated a determination on the part of the pastors to "push things" this year, and for the most part a corresponding willingness on the part of the Churches to let them. The tedious formula of "passing" the local preachers being gone through, with due solemnity, we adjourned for dinner, with appetites sharpened by the glorious sea breezes and the hard work of the morning session.

In the afternoon we sat down to the literary feast. Brother A. E. Hall first served up to us a very palatable review of Dr. Sharp's "Culture and Religion." Aside from being a very fair and manly presentation of the Doctor's positions, with appropriate criticisms, the article itself is worthy of mention as being an unusually well-written essay, and very favorably introduced Brother Hall to the brethren of the District. A lively discussion followed, to which it would have been very profitable for educators, and especially parents, to have listened. There is certainly need enough of more just such many, truthful reasoning as this book gives us. The modern idea of culture needs overhauling and remodeling. Cramping the head and starving the soul makes fearfully one-sided men, if not absolute dwarfs; and the system of education that makes no provision for man's spiritual wants is a false and an imperfect system, by whose disciples and graduates the future will be cursed rather than blessed. The time is coming, and now is, when the Church must demand, not only nominally but actively, Christian instructors who shall see to that not only the physical and mental but the spiritual nature of their pupils is properly developed and trained, that the three may grow up in beautiful harmony and sympathy.

In evening Brother G. De B. Stoddard, also a new-comer on the District, preached an eloquent and practical sermon from Heb. x, 7, holding the attention of his audience throughout. With such a preacher to lead, we expect to hear great things from old Fairhaven this year.

Excellent fare and comfortable beds no doubt greatly refreshed and strengthened Bro's Humphrey and Dunham, as was shown by their clear interpretation of 1 Cor. ii, 14-15. The knowledge of the "original" brought out in their essays and the subsequent discussion was something alarming. — All the forenoon the battle raged, Greek, and Hebrew, and Latin, and we are not sure but Sanscrit and Chinese terms flew about that church in a way calculated to drive a common intellect to the "ragged edge of despair" and distraction. Bro's Sayer and Morgan concluded that the "Relation of the Pastor" to his own people was a subject more in need of practical elucidation, just now, than his "relation to the missionary cause," and so left us to our own reflections.

Bro. Craft gave us one of his inimitable talks on the use and abuse of the blackboard, with illustrations, which of course delighted and instructed everybody. By his well put suggestions and criticisms he succeeded in convincing us that we might all become proficient in the use of the crayon, if we only exercised a little patience; and that what was needed to make these exercises interesting was not so much a man of skilled eye and hand as one of average common sense. Of course every school has at least one, and will set him at work forthwith.

The masterly essay of an hour's length on "Popery," which Dr. Coggeshall read us, was not upon the programme; hence was a perfect and a perfectly acceptable surprise. He amused, delighted, and instructed us, while all the time we held our breath in wonderment at the seemingly unending quantity and variety of facts he poured upon and into us. It was a perfect hail-storm of history and statistics and argument and prophecy. His information is simply marvelous; and if any one wants to enjoy a real feast, as well as confirm the trembling, and shut the mouths of croakers, just get an audience for the Doctor's lec-

ture. It ought to be published in pamphlet form for "reading in the churches"; it would be better medicine than a dozen repetitions of the "General Rules." As a well-known New England preacher remarked, in the cars in the next morning, this modest Methodist Doctor "knows a thing or two," and unless he writes up what he knows his death will be an irreparable loss to the Church and the age.

The discussion upon "the secret of power with Moody and Sankey" was spirited and general, although neither of the appointed speakers put in an appearance. While we fully believed in their power of consecration and faith, we could see in their wonderful success God's vindication of His Word, of the Christian's theory of prayer, and of lay preaching; and hear in the movement His voice, calling to the masses of devout men and women in the Church to "arise! strip ye for the fight! quit ye like men! be strong!"

By far the largest audience of the week greeted the Rev. E. H. Hatfield (which fact was sufficient and convincing proof of his high repute on the Island), to listen to his highly interesting lecture upon "Music." It is enough to say that he fully measured up to his former efforts, and sustained his already good reputation as a pleasing and instructive speaker. We were taught lessons in the art of finding and making music in our every-day lives, which we shall not forget.

It was decided, and a committee appointed for the purpose, to hold mass missionary meetings throughout the District during the fall and winter.

This is a move in the right direction,

and we believe will result in a large increase in our missionary spirit and collections. One of the members went out to consult the pastors, to present the plan, to secure their co-operation, desiring only to work with their sympathy and personal aid. He was received in some places cordially, in other places "politely bowed out of town." This was not unexpected. Young men have often more zeal than prudence, more piety than wisdom, and of course careful, conservative pastors (we believe all should be such) feared new experiments. However, a series of meetings was inaugurated, and A. Burnell, of Illinois, widely known as an evangelist, and whom love for his old State was deeply engendered by years of absence from it, was secured to take the lead.

The meetings the first year were eminently a success, yet mistakes were made, motives misunderstood, and the wheels did not move as smoothly as in later days, when the wear and tear have smoothed away the rough edges, and men and measures have become better known to a Christian community, cordial and loving at heart.

The work steadily went on, and now, for four years, this religious campaign has increased and intensified in power, and the whole State has been vitalized and quickened by the presence of the lay brethren in their Churches, who, from their business and religious standpoint, have discussed practical questions bearing upon "individual responsibility," "how to study the Bible," "religion in home life," "set creeds and discipline," have already given you a name which intelligent and cautious people are afraid to follow, and they have thrown great uncertainty over your future.

Several of your admiring T. T. and E. T.'s, young, brilliant, but inexperienced and badly balanced, charmed with your "independent thought" and "originality," have not only come up to your advanced (?) position in progress, but are already stepping over into free-loveism, or something else beside the pure, humble religion of Jesus; and you would have gone over before now, but for your pride of position and selfish fears of losing place. You probably will go soon; possibly you have already gone beyond the possibility of recovery. The reckless, "independent" young swimmer does not always come back to shore.

The air is full of voices about this time — not yet distinct and pronounced, but soon to be heard in deafening peals. "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly." Court-houses, Connectic平 farms, Tremont Temple and Brooklyn ministerial newspapers are double-tongued, pointing in different directions to whole catalogues of breakers, on which not a few aspiring and undevout young ministers founder, float a little while from bad to worse, then go out of sight in the foaming sea of skepticism, and tear in pieces the body of Christ which has trusted and honored them.

Beware of false lights. If, when you look for some "smart and original" saying, you declare that you "do not pray by the watch, but when you feel the need of it" — that you are "no Calvinist nor Arminian," but the famous —, you will find ready converts and practitioners, bring down the house in "loud applause," in true theater style, get noticed (by a little of your own help) in the papers, become "a great preacher," have crowds of gaping hearers, ready to raise the shout at anything funny. But that will not be the end of it. Your safety lies in following the counsel whose you profess to be, and whom you protest to serve: "learn of Me."

W. L. PHILLIPS.

AN OPEN PRAYER-MEETING AND ITS RESULTS.

BY S. E. BRIDGMAN.

But two were present at that meeting, and it was held some six years ago; but the prayers that then ascended have brought peace and joy to thousands and tens of thousands of burdened hearts; and the end is not yet. Shall we tell you all about it? or attempt an outline, rather?

A business man, a thousand miles from home, strayed into a Church service in season to hear the speaker present the "Harlan Page Covenant."

"Resolved, That, by divine grace, I will act as though I was the only one at ease, walking no longer for others." Rising to take the solemn pledge, a new vision of his personal responsibility was vividly stamped on his soul. At the close of the meeting, pressing through the crowd, he reached the strange preacher, and in earnest accent asked, "how can I, a business man, in a busy city, carry out my pledge?" He went home to pray for enlightenment. A little later he met his new friend in Illinois, and going with him alone to the river-side, with God only as witness, they looked eastward to Massachusetts, and prayed that she might become a leading State in a new and holy crusade — that her wealth, her talents, her education might be consecrated to God — that her ministers might be baptized with the Holy Ghost — that the Christians within her borders might be roused to a consciousness of the underlying powers of their souls, and become spiritually enlarged.

As they prayed, this plan was suggested: Utilize the young men of our Churches, by enlisting them in aggressive lay-work; give them something to do that will develop their own dormant force, and at the same time, greatly bless the now careless and indifferent, by rousing them to thoughtfulness; make them valuable auxiliaries to pastors, who need so much their helpful aid; teach them how to do mission-work, carrying the Gospel to districts unreached; lead them to see that in this world's great hive of busy workers drones are worse than useless.

The thought assumed shape and proportion, and in due time a plan was made for a religious canvass. This was brought before the State Executive Committee of the Young Men's Christian Association for definite action. They decided upon a visitation of the Churches of the State, holding a two or three days' meeting wherever de-

sired. One of the members went out to consult the pastors, to present the plan, to secure their co-operation, desiring only to work with their sympathy and personal aid. He was received in some places cordially, in other places "politely bowed out of town." This was not unexpected. Young men have often more zeal than prudence, more piety than wisdom, and of course careful, conservative pastors (we believe all should be such) feared new experiments. However, a series of meetings was inaugurated, and A. Burnell, of Illinois, widely known as an evangelist, and whom love for his old State was deeply engendered by years of absence from it, was secured to take the lead.

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W. L. PHILLIPS.

menting the same was potent enough to draw out from some of the Congregational brethren of Massachusetts a generous donation; so they are blessed in having one more tie to bind them to the Church. But the tent has been struck; the Christian mottoes have all a place in the hearts of those to whom they were a suggestion; the flowers have faded; the stranger guests have gone home; but the memories of those days amid the mountains, and the influence of those solemn hours will abide forever.

WHISPER-GALLERY ECHOES.

Steady, young man of the pulpit! I hear some half-surprised utterances in your case, that some friendly echo should wait, to your ear. You have, consciously or unconsciously, taken on

PITTSBURGH FEMALE COLLEGE COMMENCEMENT.

No doubt many of the readers of ZION'S HERALD would like to read some "jottings" of this widely known and first class Female College, just as many of the dwellers in the Iron City and the "region round about" sent some of the good things said about "Down East" life institution, the Boston University.

The very fact that the standard is high to secure graduation, and everything in and about the College are kept in the best condition, induces parents to give it the preference over the "slipshod" standard of some female seminaries, and which allows the buildings to get unsightly, and the equipment for illustrating the sciences antiquated. Then, too, the management believe in the gospel of comfort, in furnishing nice and tidy rooms, with an inviting table.

Now for the results of furnishing suitable educational "wars" (facilities). The attendance, notwithstanding the scamy times last year, was 248, which, with a single exception, was greater than any female seminary on this continent.

President Pershing, or as some libel his good name, and call him Dr. "Pushing," has just entered upon his seventeenth annual term, and when the days of other years are contrasted with the present it is surprising the difference.—The Doctor combines so many good things, to manage almost any Church interest, that we expect sooner or later the mandate of the Church will summon him to a wider sphere.

So many things have a degree of sameness in college commencement that we need only sketch, and briefly too, the salient features of the late Commencement week, which was opened with a two days' examination of the Senior class, the 15th and 16th of June, on the studies of the full course, in addition to the usual review at the end of each term and the year, conducted in part by committees of teachers not connected with the college.

In close alliance with the womanism clique was an ardent band of third-party people, who could see salvation in no direction but that of a prohibition-party movement. I give them full credit for honesty. To a very large majority of experienced workers in the reform the scheme of a third party is fraught with numerous inconveniences and perils, and could not fail to postpone the triumph of temperance for many a year. I know it is easy to say that this is mere conjecture, while, on the other hand, we have the mournful certainty that the other suasion have not achieved the end for which they have been so long employed.

Thursday evening the series of evening entertainments of a popular character commenced. The beautiful Canta-tata, "Spring Holiday," was rendered in charming style to a large and delighted audience. The spacious chapel, beautiful as it is, was rendered more attractive by the floral decorations and the wealth of choral singing by the pupils of the grand Conservatory of Music, connected with the College, which will long dwell in the memory of those who heard the charming songsters.

The next night (Friday) the annual Music Contest for the "McKee Prize," an elegant and costly gold medal, came off. The fair contestants all deserved prizes for their skillful music, but the judges awarded the medal to Miss Agnes Weir, and an "honor" to Miss Olive Ritts, as the successful vocalist. We note here that the college is regarded with special favor in this large community for its elegant entertainments. We do not mean the term "elegant" with reference to dress of the pupils, but the careful preparation and high tone of the essays, recitations, readings, etc., and the superior manner in which they are presented.

Sunday morning, the Rev. Dr. B. F. Brooke preached the baccalaureate sermon at Christ Church, of which he is pastor, from the text Psal. cxiv. 12. It was scholarly, high-toned and unique. The next night (Friday) the annual Music Contest for the "McKee Prize," an elegant and costly gold medal, came off. The fair contestants all deserved prizes for their skillful music, but the judges awarded the medal to Miss Agnes Weir, and an "honor" to Miss Olive Ritts, as the successful vocalist. We note here that the college is regarded with special favor in this large community for its elegant entertainments. We do not mean the term "elegant" with reference to dress of the pupils, but the careful preparation and high tone of the essays, recitations, readings, etc., and the superior manner in which they are presented.

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The grand finale was witnessed on Tuesday night. Rev. Dr. Alexander Clark, the accomplished editor of the *Methodist Recorder*, opened the exercises with the Annual Address. His theme was, "Nature as a Teacher," which was delivered with the elegant diction proverbial with him in his public performances. The graduating class read essays, Miss McMillan and Miss Collier, followed by some choice words by Dr. J. J. Murray to the young ladies, and then President Pershing conferred the diplomas, and thus ended an occasion of rare interest. K.

TEMPERANCE.

LESSONS OF THE CONVENTION.
BY REV. M. C. BRIGGS, D. D.

Very recently a National Temperance Convention was held in Chicago, of which I was a six-hundred-and-fortieth part, more or less. It was great gathering, with many elements of power in it—elements uncombined, or feebly combined, as it appeared to me. It is not easy to analyze such a congress. The great forces moving it, like Milton's elements, ran in quaternion. First, it was male and female; second, it was third party and anti-third party. Lesser ingredients of discord were sprinkled in, like condiments, but the four named were chief and controlling. Two of them, manhood and womanhood, ought only to have made the unity more complete; and they would, only womanhood chose to change itself into womanism, which is a thing singularly different,

considering the root-likeness of the names. I think there is no uncandor in saying that womanism did no small damage to womanhood; and, that is a most unlovely contest—that between the hood and the ism.

A sensible, noble working lady said, "it appears as though the 'evil one' sent some of these women here to put discredit on woman's work." As a conscientious man I could not deny that her suspicion was strongly supported. But all were not women who wore the cockade of the ism, nor were all men who experienced wholesome disgust at the unwholesome ragout set so conspicuously on the center-table of the banquet.

Were the women more one-ideal, squawky, assumptive, disorderly, than the men? Not a whit, save and except as it is always more offensive to see a woman act the fool than a man. The advocates of woman-suffrage have all along argued that when women were admitted to all public and political assemblies there would be an end of disorder and vulgarity. We hoped they argued well; but (softly) our fears believed our hopes. We had seen women in old countries and new countries, in corn countries and gold countries, in whisky countries and wine countries, and had always found them possessed of a reasonable share of human nature, with its weaknesses, as well as its strength. We were willing to experiment, but not sanguine of unmixed good results. But our hope of the purification of politics through womanly grace and goodness in the arena was violently set back. The tricks, if there were any, were largely executed by the sisters, small and large.

In close alliance with the womanism clique was an ardent band of third-party people, who could see salvation in no direction but that of a prohibition-party movement. I give them full credit for honesty. To a very large majority of experienced workers in the reform the scheme of a third party is fraught with numerous inconveniences and perils, and could not fail to postpone the triumph of temperance for many a year. I know it is easy to say that this is mere conjecture, while, on the other hand, we have the mournful certainty that the other suasion have not achieved the end for which they have been so long employed.

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The essays prepared beforehand, and silently distributed for perusal and reflection, were of much merit, and ought to be widely circulated.

Yours, in L. P. and F., and all the initials and symbols of all the orders.

TEMPERANCE CONVENTION

AT SEA CLIFF, LONG ISLAND, N. Y.

A Union Convention of the Temperance workers from several States, representing a score or more of temperance societies, met on the campgrounds at Sea Cliff, July 13th. The delegates met to compare notes, report progress, and join hands to push the infernal liquor traffic of this country, by voice, and vote, and prayer, into the last ditch, and to destruction. The wonderful harmony between moral and legal quiescences, between the prohibitionists and crusaders, together with the determination to fight it out on these lines, if it takes a life time, gives fullest promise of the most triumphant success for the temperance cause in the near future.

Woman's important relation to this work was recognized by choosing a lady and gentleman each day to preside over the meetings. After the first day, when Rev. William H. Boole, through whose influence this Convention was called, presided, the following persons have presided, and given direction to the exercise of the Convention: Wednesday, Hon. Wm. Gifford, of Worcester, Mass.; Thursday, Judge Van Cott, of New York, and Mrs. Denman, of New Jersey; Friday, Rev. Israel Luces, of Maine, and Mrs. Annie Wittemeyer, of Pennsylvania.

Mr. Eli Johnson, of Brooklyn, and Miss Frances E. Willard, of Chicago, were chosen secretaries.

The first topic discussed was "the relation of the Church to temperance work," by Rev. W. H. Boole, of Meriden, Conn., who paid a high compliment to the Church, in her ministry and laity, for her adherence to the temperance cause, in principle and practice, but urging the massing of the disciples of Christ, by voice, vote, influence and prayer, for the total destruction of the liquor traffic. He prophesied that with such union of effort among God's people the next twelve months would witness the overthrow of the rum power.

The Church for Christ, which means the membership unqualifiedly, against the use of intoxicating drinks, is a sure warrant of immediate success in the temperance cause. Given, the Churches of our land thoroughly committed to total abstinence and prohibition, and the triumph of temperance is certain.

The second topic discussed was, "how shall we reach the drinking classes?" Mrs. H. E. Brown, president of the New York W. C. Temperance Union, opened the discussion by urging the absolute necessity of carrying Christ to them. Mr. Francis Murphy followed by relating his thrilling experience in being lifted out of sin and shame by the prayers and efforts of Christian men and women. Mr. Murphy still retains his inimitable Irish humor, but has gained in depth of Christian experience since we last met him. God is wonderfully honoring him in this great work.

A mass meeting was held Wednesday evening, addressed by Rev. I. Luce and Mrs. Wittenmeyer.

Thursday was devoted to the topics of "how to reach the children of the Sunday and day-schools," opened by Miss F. E. Willard, of Chicago, and "saloon visiting," opened by Mrs. Johnson, of Brooklyn. Animated and interesting discussions followed on each.

An interesting and somewhat novel feature of this temperance convention was an indication of the characters of the ruled—it is relatively of less consequence than in autocratic and arbitrary States. A strong, united, well-informed, resolute body of temperance voters, free to cast their ballots for the best men, commands the respect and excites the fears of all parties. A prohibition party, while it can not exempt itself from trick and demagoguism, and thumb-screw and self-centering schemes, loses the moral equipoise which gives it power, and becomes a unipotent political machine, neither respected nor feared. It was for these reasons so imperfectly enumerated and uncovertly put in this hasty sketch that the more sober members of the convention felt gratified at the defeat of the third-party movement, and disgusted at what appeared like a trick to force the convention, at the last hour, to take action which would have the moral effect of sanctioning a woman-suffrage resolution which it had already voted down.

I have only time to add that Bishop Haven's benevolent estacy over the splendid performances of the lady members of the Convention, as published in the HERALD, impresses many people, who know the facts, as more generous to the women than to the truth. With perhaps two exceptions, the really able women took small public part in the proceedings. I think we may account for his extravagance by stating the fact that the Bishop was present only a brief fragment of time, and therefore drew largely on his wish and his faculty for guessing. As a specimen of guessing his notice is bril-

Commercial.

BOSTON MARKET

WHOLESALE PRICES.

July 27, 1875.

FLOUR—Superfine, \$1.00 per 50 lb.; extra, \$1.00 per 50 lb.; Michigan, \$1.00 per 50 lb.; St. Louis, \$1.00 per 50 lb.; Southern Flour, \$1.00 per 50 lb.

CORN—Mixed and Yellow, 75¢ per bushel.

RYE—\$1.00 per 50 lb. bushel.

SUGAR—\$24.00 per 100 lb. bushel.

FEED—Timothy Herbs, Grass, \$3.00 per 50 lb. bushel; Red Top, \$3.00 per 50 lb. bushel.

WHEAT—\$1.00 per 50 lb. bushel.

APPLES—\$1.00 per 50 lb. bushel.

PORK—\$2.00 per 50 lb. bushel.

BUTTER—20¢ per lb.

EGGS—25¢ per cent per dozen.

POPPERS—\$2.00 per 50 lb. bushel.

BEANS—Extra, \$1.00 per 50 lb. bushel.

POULTRY—\$1.00 per 50 lb. bushel.

TURKEY—5¢ per lb. bushel.

VEAL—\$1.00 per 50 lb. bushel.

CARROTS—5¢ per bushel.

DRIED APPLES—\$1.00 per 50 lb. bushel.

CRANBERRIES—\$1.00 per 50 lb. bushel.

GREEN PEAS—\$2.00 per 50 lb. bushel.

STRING BEANS—\$2.00 per 50 lb. bushel.

FRESH TOMATOES—\$2.25 per 50 lb. bushel.

CARROTS—5¢ per 50 lb. bushel.

LEAVES—\$1.00 per 50 lb. bushel.

ONIONS—\$1.00 per 50 lb. bushel.

LEAVES—\$1.00 per 50 lb. bushel.

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The name of each subscriber is printed on the page sent every week, and the date following the name indicates the year, month, and day to which it is paid. If this date does not correspond with payments made, the subscriber should notify the Publishers.

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Persons writing to stop the paper should write to the office of publication, and be careful to forward the amount due; for a subscriber is legally held as long as the paper may be sent, if the arrangement remains unpaid.

Persons to whom we are unable to furnish will be referred to the writer, if the request to do so is made at the time they are sent, and the requisite stamp are enclosed. It is generally useless to make this request at any subsequent time. Articles are frequently rejected which, if condemned into half their space, we might be led to believe were of great interest, and the postage would be lost.

Articles are paid for only when this is expressly stipulated.

ZION'S
HERALD.

THURSDAY, JULY 29, 1875.

This time it is a Sunday-school Camp-meeting, and its site is the shore of Chautauque Lake, in the south-western corner of New York State, not far from Lake Erie. It is the second annual session upon the ground. Last year the fame of it, with its physical illustration of the Holy Land, its numerous Sunday-school appliances, its speakers of national repute, and its unequalled director, Dr. Vincent, filled the press of the country. Its programme is no less attractive the present year, and its arrangements for personal comfort will be found to be largely improved. Fourteen days of study, amid the most attractive natural scenes, discussions, normal instruction, preaching and praying, upon Sunday-school themes and interests, can but be profitable as well as delightful employment. The great meeting opens August third, and continues upon the seventeenth. The Erie road from New York city lands passengers at Jamestown, where our late New England Presiding Elder Flock, of Concord, N. H., is now the stationed pastor, and from thence there is a charming sail across the Lake to the beautiful grounds which have been appropriated to this summer Sunday-school encampment.

The great reforms are seeking the people at their summer resorts. In all our large Camp-meeting villages days are now set apart and devoted to the consideration of the temperance question, in its various phases, social, political, domestic and moral. Great good will be effected by these occasions. But, above everything besides and beneath all these reforms, and all national reforms we need a great spiritual reformation. When mature politicians, like Charles Francis Adams, are awakened to the manifest call for such a deep, thorough, all-pervading work of God as this; when they look around for another Wesley or Whitefield, and see no effectual cure for the evils of the hour but in a new spiritual era, it certainly is time for the Church to arise and cry mightily unto God that He will call, sanctify and send out into society such holy and devoted instruments to awaken the people, and breathe afresh upon the Christian Church, and say, "receive ye the Holy Ghost."

The great Council of the Presbyterian Church, held last week in London, appears to be a long and successful step towards a federal union of the various bodies holding a common faith and a similar form of ecclesiastical government. Rev. Dr. McCosh, of Princeton, N. J., presided over the London assembly, and made an eloquent and persuasive speech. The Council, having settled its basis of union, will proceed to consider questions of general interest to the community, seek the welfare of weak, oppressed Churches, collect and distribute information about the Church, and entertain all subjects connected with the work of evangelization. The next Council will be held in Edinburgh in 1876, and the succeeding one in the United States.

What an excellent precedent is this for Methodism! Why not something broader even than a fraternal camp-meeting be devised and consummated? How admirable a scheme it would be to secure an ecumenical Methodist Council in London, to consider common and world-wide interests connected with Christ's kingdom upon the earth. Cannot Bishop Simpson arrange such a meeting while he is abroad?

The Northwestern has a very remarkable paragraph. It declares, without previous explanation, that "it is a boy," and adds, without any more definiteness, that "it weighs ten pounds." Light begins down with the next sentence, as the editor affirms that the father of this neuter pronoun is Rev. M. Parkhurst, who is happy enough, and is receiving congratulations upon the result of his Scotch American alliance. The many Eastern friends of the delighted father John in equally hearty congratulations, and trust that it will be spared to prove a great comfort to the home, and a blessing to the world.

We can bear ready testimony to the following item in the Northwestern: "Rev. O. H. Warren, editor in charge of the *Northwestern Advocate*, Syracuse, N. Y., is making an excellent paper. We heartily compliment him upon his success, so far." In which well-merited compliment we sincerely join.

THE SUNDAY-SCHOOL.

Sunday-school conventions of every description are now in order; and, as there may be some danger of exhausting the standing themes of discussion, it may not be a work of supererogation to suggest a few criticisms which may be profitably considered at such gatherings.

1. Has not the multiplication of machinery tended somewhat to crowd out of our schools a class of mature, devoted, but somewhat unlettered teachers, and to draw into their places quite young, inexperienced, and not specially spiritually-minded instructors? The new modes are not a little intricate. It requires no ordinary intelligence to obtain the complete idea of them. While common minds, with some study and reading, could teach and illustrate the former plain Bible lessons, it requires a pretty rich imagination, a quite generous amount of reading and hours of study to bring out into their proper relations all the divisions of a modern lesson, and illustrate and enforce it so as to interest and instruct a

class of boys and girls. These excellent men and women, exemplary in spirit and life, ardent in Christian affection, who are particularly adapted by the force of personal assimilation to draw young people into loving relations to the truth; who could, in the limited leisure of a busy life, prepare themselves to explain, illustrate and enforce a simple Scripture lesson, shrink from the perhaps imaginary difficulties, the involved arrangements, the elaborate analysis, the exact definitions, and, to them, complicated plan of instruction now in vogue. They soon silently drop out of their seats, and younger persons, of far less moral power and personal religious influence, are drafted into the service. Let us remember how critical, intellectually and morally, is this period in life; how ineffaceable are the impressions made upon the mind; how susceptible, through the special grace of the Holy Spirit, to religious truth; how rapidly these hours and this state of heart and mind pass away, never to return,—and we can not but be impressed with the vital importance of securing in the training of these young persons, above everything else, a devout and intelligent instructor, capable and earnest in the work of drawing the child, in the use of the truth, Christward. We have known young persons whose prejudices against religion, arising from aversion to an unfeeling and unspiritual Sunday-school teacher in early youth, have grown into positive opposition to the religious sentiments of the Church where they worshipped when children, and hardened into doubts as to the foundations of revealed religion. We are surprised that intelligent ministers and Christian laymen are not more deeply impressed with the importance of surrounding this susceptible age in human life with all possible wholesome and positive spiritual influences, and bestowing upon it the wisest and most practical instructions. The day-school is for the training of young scholars—the Sunday-school for young Christians. The problem of modes and means for the latter is always to be considered with this end in view. The first and prime step is to bring the heart of the child into personal harmony with the Gospel, and into positive relations with the Church itself.

2. From the fact that the Sunday-school is not, as it ought to be, a real part of the Church, led by its pastor, and instructed or sustained by the presence of every member, except for the same reasons that one might properly be absent from the public services, the culture of the school is not Churchward. The studies of the school indeed prepare the pupil to appreciate the preached Word, and from it many are annually, in seasons of religious interest, drawn into the pastoral fold. But these hold only a very small relation to the whole number belonging to the school. The painful fact is, that many of the children, for years, never attend the services of the sanctuary. They rarely see the minister; and if he is not, what is significantly called a "Sunday-school man" they never hear him speak. There is nothing occurs in the School to draw out their affections towards him, or in the direction of the Church. The School comprehends all their religious worship. They come to it, and go from it, without entering the place of public service. No habit of regular attendance upon Sabbath preaching is formed and nourished, and no relation between the young scholar and the Church of the Lord Jesus is suggested until, in some providential religious excitement, the little ones are asked to rise for prayers. Then perhaps some positive Christian instruction may be given; a religious class for the children may be formed; and some of the trusting young believers may be brought forward into the bosom of the Church itself.

As for expulsion, they are used to it. They have been expelled, again and again, from every country where they have acquired power, because they have misused it. Catholic France has driven them out several times; and even ultra-Catholic Spain, the ever loyal gem of the Church, has turned them out of its borders to save itself from being turned out of its own possessions. And thus we might run over the category of European States, and Catholic States at that, which, at one time or another in the course of their history, have been obliged to defend themselves against their ecclesiastical usurpations within the province of political power.

The peculiar feature of their present migration is their expulsion from Prussia—a Protestant State—around which they have been weaving their nets for the last fifty years, until it awakes to learn that they are so dangerous as political emissaries that but one thing is left to be done, namely, to expel them by main force of law. And the peculiar feature of their arrival here is that they come to a Protestant country as their Promised Land, which they evidently intend to possess, in due season. Of course many will pooh! pooh! this, and bid us calm our fears. But we refuse to cry "peace" where there is no peace.

We would ask our indifferent countrymen, Where is the land in which these men are at peace? Prussia is almost lost in two by them; Russia is in continual struggle with them; and there is not a Catholic State in Europe, from Belgium to Austria, that is not even now uneasy on account of their machinations. All South America is in antagonism with them because of their interference with the Free Masons, as they tolerate no secret organization but their own.

Prof. Wm. Wells gives us a delightful talk on Hurst's "Life and Literature in the Fatherland." The genial modern language professor of Union College is the most charming conversationalist in America. His pen keeps pace with his tongue. Dr. Hurst's book is the starting-point of a charming review of German schools, just rambling enough to make the paper desirable reading for one's vacation rambles. We are specially pleased with the plain words uttered against overdoing in the practice of sending American youth abroad for education. Only a few are prepared to appropriate the instructions of the German universities. "Scores of our youth make a pretense of attending German universities when they are really dawdling away their time, and borrowing peacock feathers with which to adorn themselves."

"Upham on the Star of the Nativity" is the theme of the next paper, by Dr. J. T. Crane. The purpose of Prof. U. is to prove that the Magi were Persians; that the Hebrew prophecies, including that of Balaam, respecting "a star out of Jacob," came to the knowledge of the Persians when Darius conquered Babylon; that they began to look for

their vote to any power that will give them place. And they are not mistaken!

THE METHODIST QUARTERLY.

The July number opens with an article by Dr. A. Winchell, of the Syracuse University, on "The Religious Nature of Savages." The drift of the article is to prove that the lowest savage has a religious susceptibility, and that the reports of travelers contradicting this are mistakes resulting from the difficulty of communication with the most degraded tribes, their natural religious reticence, a neglect of the fainter traces of religious feeling, and the prepossessions of missionaries, that religion must always be based on direct revelation.

Often the first reports are contradicted by a more intimate acquaintance.

The article evinces wide and careful research, keen analysis, clear classification, and concise tabulation of results.

The connection of the intellectual and the religious natures is strikingly presented, showing the dependence of religion upon knowledge. Darwin finds it necessary to show traces of piety in the lower animals in order to account for man's religious nature on the theory of development. But Dr. W. carefully discriminates between physical fear in a brute and fear in a savage, arising from a notion of superior existence, and of danger beyond the range of the senses.

The study of this paper awakens in the Christian reader devout thanksgivings for the knowledge of God in the face of Jesus Christ, and quickens the desire to send the Gospel to those who are sitting in the region and shadow of death.

The second paper is from the pen of D. D. Buck, D. D., of the Central New

York Conference, on "The Millennium and the Advent." In a Scriptural argument, of great sweep and irresistible power, he demonstrates that the Advent will precede the Millennium. The presumptions favorable to this conclusion are, first, the primitive belief of the Church; secondly, the primitive belief of the reformed Protestant Church; and thirdly, the belief of the chief founders of the modern Protestant sects, from Calvin down to C. Wesley and Fletcher. His extended Scriptural argument is founded on Isa. xi, the 2d Psalm, Matt. xxiv, Dan. ix, the parable of the tares and the wheat, and of the pounds. We can give no outline of this very remarkable article, which every thoughtful man, especially every preacher, should read and ponder, and cast himself the question whether he is not neglecting to use one of the sharpest arrows in all the quiver of Revelation—the immediate, personal coming of Jesus Christ, to reward His friends and to punish His enemies. Because this great truth was tarnished by the extravagances of the Millerite movement, is it to be given up, as no part of the Word of God? If we adopt the principle of giving up all abused truth, we shall soon have none left in our creed. The error of the modern so-called Second Adventists is not their preaching the coming of Christ, but their perpetual cyphering and wretched attempts at divining the time of that great event. Let us preach it as Paul and Peter—yea, and the Lord Jesus himself, as the great motive to repentence, as imminent to-day. Dr. Buck is known in his Conference as a preacher of rare ability. A few such articles as this would make his name familiar throughout the whole Church.

The last article is "Toinette," by Dr. R. Rust. Here we have a sight which would have been a sore trial to Methodists of a former age—a Methodist preacher in raptures over a novel.

The justification is that it is good,

one, a faithful copy of nature, marked in the entire plot by verisimilitude, and brings prominently before the mind the great American problem of the intellectual and spiritual reconstruction of the ex-slave, the ex-mastor, and the poor white. The great objection to teaching historical and moral truths through fiction is well expressed by Dr. Samuel Johnson. He had been reading a book of African explorations, and remarked to Boswell that it was not more than half of it true. Boswell replied, "let us then believe half of it." "Ah, there's the difficulty," said the great moralist. "We don't know which half!" Dr. R. R.'s article is so glowing that we are afraid that our Methodist bookstores will be flooded with orders for "Toinette." But if it intensifies the interest in our Southern Christian work, and increases the contributions, it will not be a waste of time and money to buy and read this book of fiction.

The synopses of the *Quarterlies* and the Book Table are as discriminating and as valuable as ever.

Editorial Paragraphs.

The duty of sending missionaries into Roman Catholic countries is sometimes questioned by intelligent Protestant Christians; but such a revelation as has been made of South American Romanism, within a few weeks, must remove all doubts on this point. We know of no pagan country, at this period of the world's history, where a more brutal act of superstition violence could have occurred than the late terrible riot in the Republic of San Miguel, a city of 40,000 inhabitants. The government of the Republic had refused to permit a traitorous pastor of the Catholic Bishop to read in the churches, and certain municipal regulations had irritated the lower class of citizens. A priest, named Placido, preached a riotous sermon against the city authorities on Sunday, and that evening a mob attacked the prison and liberated two hundred criminals. They then assaulted the garrison, killed the officers, and cut up the guard with deadly cruelty. Following this they set fire to the city, and had it not been for the providential interposition of a British man-of-war, which landed its marines and put down the mob, the whole place would have been laid in ashes. Robbery, pillage and fire destroyed property to the amount of a million dollars. But what has this to do with the Roman Church? Mobs are sometimes unrestrained in Protestant cities. This is its connection: On the persons of the rioters who were killed in the encounter, in a number of instances were found passports directly to heaven, reading as follows: "Peter, open to the gates of heaven, who has died for religion." This remarkable certificate of character, and check for paradise, was signed by George, Bishop of Salvador, and bears the seal of the Bishopric of San Salvador. There certainly is room here for preaching a Gospel of purity and of peace, and this is what this great and still undeveloped continent at the South of us needs.

We have not entered into the newspaper controversy upon the Indian abuse question, simply because, in the present condition of it, it is quite impossible to form a safe or correct opinion of its merits. We have not had the slightest doubt that there are serious and outrageous wrongs and frauds perpetrated upon our Indian wards; but the difficulty has been to discover the right hand upon which to visit a righteous indignation. We have long felt that the whole system of Indian administration was vicious. Nothing can be more fatal to human development than to keep men in a condition of constant pupilage and dependency. We have made our unhappy copper-colored brethren simply papery, running wild, exposed to the world's influences, wasting away under the light of intemperance, encouraged to depend upon annual subsidies, which, while inadequate to give entire support, have been sufficient to engender habits of idleness and improvidence. We have been confident, from personal knowledge in many instances, that some of

the best men of the nation have been in the management of our Indian affairs. The old and the present Indian Board, with General Clinton Fisk at its head, was, and is still under suspicion. The men that have been nominated by religious Societies, to guide them to the place where the young child was. Dr. Crane rejects this theory of the star, as improbable, and favors a miraculous phosphorescence, like the pillar of fire in the wilderness, moving before the Magi in the streets of Bethlehem, and standing over the manger. Yet he commands the style and spirit of the book, as "a joyful psalm of praise, a liturgy of holiest worship, in which Christ is all in all."

Prof. Martin, of the University of the City of New York, contributes the sixth article, on "The Philosophy of Herbert Spencer." The sophisms into which this great writer has fallen, in carrying out to its logical result Sir Wm. Hamilton's incognoscibility of the absolute and the infinite, are very clearly pointed out by the reviewer. He shows how a devout spirit, such as Hamilton, may unwittingly lay foundations on which an undevout philosopher may build a skeptical system.

Hamilton took the infinite out of the category of logical, or formulated thought, and put it into the category of faith.

Spencer, following out the same line of reasoning, denies that the infinite can be the object of faith.

Prof. M. shows how near Spencer came to harmonizing science and revelation when he lays down, as his sole, basal truth, the persistence of force. Make this force an attribute of intelligent mind, and you have the God of the Bible, or atheism. Declare, with Spencer, that it is forever unknowable, and you have atheism, or, what is little better for a hungry soul, pantheism.

The article is well worth reading, not in a hammock at Martha's Vineyard, with sonnolent powers, but in your library, in the most wakeful and vigorous mood of your faculties.

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Miss Olive C. Miller writes from Howard Springs, Cumberland County, Tennessee, July 11: "I take the liberty of addressing you in behalf of a Sunday-school near here, organized among the 'poor whites' (there are no blacks in this community). The school numbers fifty members, or more, of all ages, from small children to mature years. Many of them can read, and some are fairly intelligent and disposed receive instruction. But they have no books. We have distributed some religious papers, and that is all. There has been some talk about raising money for books, but they are poor, and the sum, if anything, would be pitifully small. Do you not know of some wealthy school which has an old library they would give away? I know such a thing is often done, but I do not know to whom to apply. If you could put us in communication with such a school you would be doing a good deed. A set of Sunday-school singing books would be very acceptable. If a little out of date it would be just as well here. Books adapted to adults as well as children, and those containing some information on Biblical matters would be most useful, as you need not be told there is a lamentable ignorance of almost everything one ought to know."

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appeared, at
the Methodist
Book Rooms in Boston, an old
man from somewhere in Maine, who claimed
great familiarity with early Methodism in
and about Boston, and who also represented
himself to have been one of the young
men who carried the table to Boston Com-
mon, upon which Mr. Lee stood when he
preached his first sermon under the Old
Elm. If any further information can be
given, relative to either the picture or the
old man mentioned above, it will be of
valuable service to, and will be gratefully re-
ceived by J. W. HAMILTON,
At the Church in Temple Street, Boston.

THE WEEK.

FOREIGN.

England.—A new treaty for the suppression
of the slave trade has been concluded
with the Sultan of Zanzibar, now in Eng-
land. — A motion in the House of Commons, by Sir Charles Dilke, to secure a fuller and
more equal representation of the people, failed, 120 to 190. — The Duke of Ar-
gyll's family are setting a good example to
young lords, and young "gentlemen" in
general, who think that gentility consists in
pleasure-seeking. One son, Lord Campbell,
is a London stock broker (Belbert, Wagg & Campbell); a second is a Liverpool com-
dealer, and a third is studying debate.

France.—During a warm debate in the
Assembly the Bonapartists gained an ad-
vantage which seems to threaten some diffi-
culty in working the government with a
majority in opposition to the constitutional
bills. But the Republic is gaining in strength
by the rivilalry of parties opposed to it,
the Legitimists, the Orleanists, and Bon-
apartists (or Imperialists). A few years of
quiet, and of such success as has already
been reached, will insure it a permanent
existence.

Canada.—Mr. Mackenzie, the new
prime minister, is said to be a man of great
personal worth, a true statesman, and an
earnest Christian.

Germany.—In Germany there are nearly
50,000 "Old Catholics," of whom 15,765 are
in Prussia. In Baden they form the major-
ity in 14 parishes.

Spain.—An amendment to the new con-
stitutional provision for securing religious
liberty, proposed by the Ultramontane party,
has been rejected by a vote of 36 to 7 in
the Constitutional Committee. The Pope's
decree upon Alfonzo to restore "unity of
worship," i.e., to prohibit Protestant wor-
ship, has signally failed.

Ireland.—The Irish Presbyterian Church
numbers 100,156 communicants. It raised
last year, for all Church purposes, \$712,305.

Liberia.—In the Legislative Assembly
native chiefs have been admitted as dele-
gates—a new thing. — An Englishman,
in aid of a survey of the country between
St. Paul's River and the Joliba branch of
the Niger, offers to give \$2,500.

Notes from the Churches.

MASSACHUSETTS.

South Framingham.—The new camp-
ground at this place is rapidly becoming, by
its attractive natural features and the divine
influences which have attended preceding
meetings, one of the consecrated shrines of
Eastern Methodism. The open, sunny and
cheerful aspect of nature, promotive at once
of health and cheerful play, is being gradu-
ally improved by the hand of art. New cot-
tages are rising in some parts of the grounds,
while cottages are crowding those already
erected; and the Association is also building
a large and good house for the superintend-
ent of the grounds.

Edwin Sawtell has been employed to ar-
range the catering department, and to manage
the English Channel by substitution strong
tea for brandy, by advice of his physician,
and greatly to his advantage.

The government revenue from distilled
and fermented strong drink and licenses and
tobacco in the 1st Internal Revenue District of
New York (Brooklyn) is \$3,855,963.19.

The "murder of the innocents" may be
effected with great certainty by the use of
Mrs. Winslow's Soothing Syrup. It has
been ascertained that it has killed hundreds
of infants, and ruined the health of thousands
more. Dr. Harlow says that the amount
sold every year contains more than 15,000,000
grains of morphine. Good Mrs. Winslow,
who has such tender sympathy for crying
children and tormented parents, is, as is
well known, a myth. She is better let
her infants cry than does them with this
poisonous compound.

Loader and Price have been indicted for
perjury.

Rhode Island has a population of 205,132;
Providence, 100,648.

The International Postal Union for low
and uniform rates of postage between the
United States and all the European States
went into effect July 1, and that between
the United States and France January
1, 1874.

Sea-Grove (Delaware Bay) has been for-
mally inaugurated as a Presbyterian sum-
mer residence—"a Presbyterian city by
the sea." At the splendid hotel the *cuisine*
will, we suppose, be according to the "Pres-
byterian Cook-book." Cooking a la Calvin,
Knox, and Co. must furnish some tough bites
for delicate stomachs. Some new roasts, we
presume, will hardly find place in the bill of
fare. The "old school" will here give place
to the "new."

Sacred Bristow is still on the war path
against the whiskey ring. He has dis-
missed 66 government officials for complicity
with the ring, or culpable negligence; seized
47 distilleries and rectifying establishments;
and assessed taxes against distillers and rec-
tifiers to the amount of \$664,000. And still
the war goes on.

Gen. Tombs, of Georgia, still expects to
call his trial on Bunker Hill, evidently hav-
ing never heard of the abolition of slavery.
He is blind and deaf, but unfortunately not
dumb. "I want," he says, "no fraternity
with States or people without liberty or
equality." How dreadful!

"Hark! from the Toombs a dolorous sound."

There appears to be a vigorous prosecu-
tion of violators of the Liquor License Law
in this State.

The Charleston (S. C.) Washington Light
Infantry have invited the Boston Light
Infantry Association to attend the Fort Mon-
treal Centennial.

Chef Clerk Avery of the United States
Treasury Department has been indicted at
St. Louis for participation in the whiskey
frauds.

The Chamberlain administration in South
Carolina is bringing to justice official evi-

doers. Packer has been found guilty of em-
bezzling \$75,000.

An investigation is being had in New
York of the charges made by Prof. Marsh
against Secretary Delano and others, with
reference to Indian frauds.

Jesse Lee's Picture.

A great many efforts have been made by
authors and publishers to obtain a picture
of Rev. Jesse Lee, but thus far in vain. A
traditional report, however, that a number
of his pictures were to be found, in the early
days of Methodism, in different parts of
New England, induces me thus publicly to
solicit any information leading to the finding
of any kind of picture of this apostle of
Methodism. I never have seen, among even
the early pamphlets or magazines of Meth-
odism, a picture of the man; and he was
never a portrait I have been able to find
in a note, received from his nephew and
biographer, Rev. Leroy M. Lee, D. S. in
the "fire-eating" oration of Gen. Preston
before the Alumni of the Virginia Univer-
sity, so abusive of the North, was say an
alumnus, heard with a surprise, grief, and
indignation as profound as they were un-
iversal.

At a charter-election, Cartersville, Geo.,
the colored vote gave 53 majority against
licensing the sale of liquor.

Mr. C. Michael, of New York (blessed
man), has begun legal proceedings to test the
constitutionality of the law of the last Con-
gress doubling the postage on mail matter
of the third class. His argument is that the
objectionable clause originated in the Senate,
which he has no power to originate revenue
bills.

The death of Athanase Joao Coquerel, the
eminent Protestant minister, is announced.
He obtained by his doctrines and writings a
notoriety among Protestants; and in conse-
quence of his views relative to M. Renan's
"Vie de Jesus" he was suspended from his
functions by the Consistory of Paris in May,
1864, and was the author of several religious
works, which obtained for him considerable
fame. He spent the winters of 1871-72 in
the United States, on a preaching and lectur-
ing tour.

The Hon. W. B. Lawton of Warren, R. I.,
member of the commission for building the
State Prison, was stricken by paralysis on
Saturday in the streets in Providence, and
last evening remained speechless, but appar-
ently improving, at his home in Warren.

The venerable Dr. William Prescott of
Concord, is lying very seriously ill, and his
physicians have no hope of his rallying
again.

Harry C. Haines, 13 years old, shot him-
self in the head with a pistol while standing
at the corner of Groton Street and Shawmut
Avenue, Saturday last, dying about 11
o'clock that night. About a week ago he
stole his mother's gold watch, bank book,
and \$30 in money. The watch and bank
book he subsequently returned, but he pur-
chased a boat with the money, and sent a
note to his mother by his little brother,
acknowledging his crime, and asking for
forgiveness, and was awaiting the fall of the
boy. Just as one of the ladies laid her hand
on his shoulder the boy drew a seven-shot
from his pocket and shot himself.

Mr. Fred de Bois of Salem, a graduate of
the Royal College of St. Louis in Paris, and
also of the Bangor Theological Seminary,
was ordained as Evangelist at the South
Church in that city last week. The sermon
was delivered by Rev. E. S. Atwood, the
ordaining prayer by Rev. George N. An-
thony of Peabody, and the charge to the
candidate by Rev. Dr. Launpear of Beverly.
Rev. H. B. Putnam of the Tabernacle
Church, extended the right hand of fellow-
ship. The exercises were all of great interest,
and were listened to with much satis-
faction by large audiences.

Fires.—Newtonville, the depot, \$10,000;
Grand Rapids, Mich., \$40,000; Dresden,
Ontario, Canada, \$25,000; Montreal, Quebec,
\$10,000; Walcott, N. Y., \$30,000; Cincl-
ton, O., \$25,000; Covington, Ky., distillery,
etc., \$50,000; Newport, N. H., \$11,000;
Hartford, Conn., paper mill, \$20,000.

Notes from the Churches.

MAINE.

Maine State College—Commencement
Week, July 31-August 5, 1875.—Saturday
evening, Sophomore Prize Exhibition;
Sunday, Baccalaureate Sermon by the
President; Monday evening, Junior Prize
Exhibition; Tuesday evening, President's
Levee; Wednesday A. M., Commencement
Exercises; P. M., Address by Hon. Israel
Washburn, Jr., evening, concert by Mrs. H.
M. Smith, Mr. J. F. Hudspeth, W. H.
Fessenden, and the Philharmonic Club of
Boston; Thursday, A. M., Examination of
candidates for admission to the College, P.
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Maine State College—Commencement
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Sunday, Baccalaureate Sermon by the
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Washburn, Jr., evening, concert by Mrs. H.
M. Smith, Mr. J. F. Hudspeth, W. H.
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He obtained by his doctrines and writings a
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The Hon. W. B. Lawton of Warren, R. I.,
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Saturday in the streets in Providence, and
last evening remained speechless, but appar-
ently improving, at his home in Warren.

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Concord, is lying very seriously ill, and his
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again.

Harry C. Haines, 13 years old, shot him-
self in the head with a pistol while standing
at the corner of Groton Street and Shawmut
Avenue, Saturday last, dying about 11
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stole his mother's gold watch, bank book,
and \$30 in money. The watch and bank
book he subsequently returned, but he pur-
chased a boat with the money, and sent a
note to his mother by his little brother,
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from his pocket and shot himself.

Mr. Fred de Bois of Salem, a graduate of
the Royal College of St. Louis in Paris, and
also of the Bangor Theological Seminary,
was ordained as Evangelist at the South
Church in that city last week. The sermon
was delivered by Rev. E. S. Atwood, the
ordaining prayer by Rev. George N. An-
thony of Peabody, and the charge to the
candidate by Rev. Dr. Launpear of Beverly.
Rev. H. B. Putnam of the Tabernacle
Church, extended the right hand of fellow-
ship. The exercises were all of great interest,
and were listened to with much satis-
faction by large audiences.

Fires.—Newtonville, the depot, \$10,000;
Grand Rapids, Mich., \$40,000; Dresden,
Ontario, Canada, \$25,000; Montreal, Quebec,
\$10,000; Walcott, N. Y., \$30,000; Cincl-
ton, O., \$25,000; Covington, Ky., distillery,
etc., \$50,000; Newport, N. H., \$11,000;
Hartford, Conn., paper mill, \$20,000.

Notes from the Churches.

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THE SUNDAY SCHOOL.

Third Quarter.
Sunday, August 9.
Lesson VI. John v, 5-15.

BY REV. W. O. HOLWAY.

JESUS AT BETHESDA.

Leader. And a certain man was there, which had an infirmity thirty and eight years.

School. When Jesus saw him lie, and knew that he had been now a long time in that case, saith unto him, Will thou be made whole?

L. 7 The impotent man answered him, S. Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming another stappeth down before me.

L. 8 Jesus saith unto him, Rise, take up thy bed, and walk;

S. 9 And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.

L. 10 The Jews therefore said unto him that was cured,

S. It is the Sabbath day; it is not lawful for thee to carry thy bed.

L. 11 He answered them,

S. He that made me whole, the same said unto me, Take up thy bed, and walk.

L. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

S. And he that was healed wist not who it was, for Jesus had conveyed himself away, a multitude being in that place.

L. 13 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee.

S. 15 The man departed, and told the Jews that it was Jesus which had made him whole.

Jesus is again at Jerusalem, attending a feast. From these occasions He was rarely absent, not so much because of the legal requirement in these cases (Ex. xxii, 17) as for the opportunities which such gatherings of the people afforded to disseminate His teachings. Words publicly spoken, or works openly performed at such times would secure almost universal attention from the pilgrim multitudes who came up to the holy city, and would be reported on their return in the remotest provinces. Then, too, there was less danger to Jesus of being molested by the rulers at these great anniversaries. Whoever gained the popular ear was seldom interfered with openly by the Sanhedrim, however offensive his doctrines might be. The people were excitable and turbulent, ready on slight occasion to vent their displeasure by a shower of stones, and their leaders stood in awe of them (Matt. xxi, 5; Mk. xi, 32; xii, 12; Jn. ix, 22).

What feast our Lord now attended—whether the Passover, Pentecost, or Purim (Esth. ix, 21, 26), cannot be determined; nor is the question of much interest, except to settle a chronological difficulty. The important fact was the cure, wrought by Jesus, of the helpless man at Bethesda; and the effects which it produced in intensifying the anger of the Pharisees, and in eliciting from Jesus His "sublime apology" (as Luther calls it), in which He defends His apparent Sabbath-breaking, and vindicates His eternal Sonship. The single utterance contained in verses 28 and 29 is declared by an eminent critic to be "worthy of all the splendid apparatus of miracle which the New Testament records."

On the question of the feast, Sears (Heart of Christ), following Chrysostom, Erasmus, Calvin and the Greek Church, advocates Pentecost (7 weeks after the first Passover); Ireneus, Luther, Grotius, Lightfoot, Kuijlen the second Passover; Olshausen, Meyer, Stier, Wieseler, Farrar and Pressense favor Purim, which was first suggested by Kepler; Locke, Tholuck, Alford and others agree that no certainty can be arrived at.

That verse 4, in this chapter, is spurious, is generally conceded by Biblical scholars. It is omitted in some of the best manuscripts, marked doubtful in others, is suspiciously full of various readings, contains seven words not elsewhere used in the New Testament (or else used in a different sense), and records a startling fact unlike anything mentioned in Scripture, and not alluded to by a single other writer, Jewish or Heathen. It was probably inserted early in the margin, to explain verse 7, and thus crept into the text. Tertullian (A. D. 200) is the first to allude to it (Farrar).

A certain man, etc.—a pitiable case indeed—a case of chronic, incurable helplessness. The man was probably a paralytic, and some suppose (from verse 14) that his impotency was due to sinful excesses in youth. For thirty-eight weary years he had been a burden to himself and to his friends. His last and only hope of relief centered here, at the water of Bethesda; and this hope was turning into utter despair through want of a friend to help him in at the right moment.

For other cases of long-time infirmity see, ix, 1; Luke viii, 43; xii, 16. —The pool of Bethesda appears to have been an intermitting spring, of medicinal virtues, and much resorted to by those who had lost vital energy—the lame, the withered, victims of paralysis, etc. A five-pored shelter had been built on its edge, for the comfort of those who waited and watched with eager eyes the periodic agitation of the waters. The first to step in at the right moment experienced relief; but to what extent is not known, verse 4 (see above) being ruled out by the best critics. As to the locality of Bethesda there is no agreement.

Athenasius (about A. D. 330) speaks of the pool as existing in his day, and Eusebius (A. D. 325) described the water as having a red tinge.

Jesus saw him, etc. On that quiet Sabbath Jesus turned His steps towards Bethesda, and walked up and down among the battered and bruised wrecks of humanity that lined its porches, huddled together in every attitude of distress and wretchedness, as though flung up by some wrathful wave, and left to die. His sensitive nature was touched to the quick by the sights He saw; but

there was one case so pre-eminently wretched as to arrest His attention, and draw from Him a look of heartfelt pity. A helpless, haggard, hopelessly-crippled old man, past fifty, and looking much older, lay before Him, sunk in a stupor of dejection. His frame showed the ravages of a lifetime of disease, and the expression of his face was that of utter despondency. He had long before worn out the patience of his friends, and was left to shift for himself, in his infirm old age. Here was a case for the exercise of pure compassion.

Will thou be made whole? Is it your wish to be restored to health?—A gracious question, which would have thrilled his heart with hope had he known who the pitying stranger was who asked it. The Great Physician stood beside him, and he knew Him not. Doubtless he felt the sympathy which the question and the speaker's manner indicated.

Sir, I have no man, etc. He had no conception of any other mode of relief than that of the pool, and of no friendly aid save that of being helped in the propitious moment. With a querulousness which might be excused in one whose life had been so steeped in disappointment, and so destitute of the comforts of the religion we enjoy, he complains that he is uncared for, neglected, and friendless. What a surprise awaits him!

Tholuck calls the man "stupid," Farrar describes him as "a mean and worthless nature, an almost inconceivable compound of feeble sycophancy and base ingratitude." On the other hand Meyer says his motive was not malice (Schillermacher, Paulus), nor gratitude itself in a desire to get Jesus acknowledged by the Jews (Cyril, Chrysostom), nor obedience to the rulers (Bengel, Locke), but to declare that Jesus' authority was henceforth to be higher to him than that of the Sanhedrists, and he bravely stands at four, and in the quiet hour of dawn began his day's work by reading a psalm from his Psalter. On this particular morning, in consideration of the many dangers which surrounded the Church, he read the 10th Psalm, with deep devotion, and then, as was his wont, went to the window, and, looking up, commanded the cause to which his life was dedicated to the care and guardianship of God.

It was while thus engaged that the notes of greeting fell on his ear. He listened with delight, and when the choral strain had died away he went out to offer his heartfelt thanks to the singers. They consisted mostly of poor students, who found in his house an ever-open home. For this festive occasion they had written to ask the presence and help of the kapellmeister, John Walther of Torgau, whose talent had framed the artistic harmony of the choral which so delighted Luther's musical ear.

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It was Luther's pride and joy to help in winning children's hearts to love and understand the simple truths of the Gospel. He wrote thus to John, Duke of Saxony: "Our youths and maidens grow up now so well grounded in Scripture and catechism that my heart rejoices when I see how even children of most tender years pray more, and speak more of God and Christ than all monks, nuns, and scholars ever did, and yet do, or can do. I, though I be an old doctor of theology, do not yet rightly understand the Ten Commandments, the Creed, or the Lord's Prayer; I can never over-study or fully overturn them; but I learn daily from them, and study the Bible every morning with my daughter Magdalene and my son John."

Thus he began this holy day, each child in succession repeating a portion, and the father explaining one piece after another in his own striking manner. They had come, as Magdalene said, to the words "and the life everlasting." Yes, dear children," said Luther, "when Christ shall order the trumpet to be sounded we shall all start and arise as the flies, which lie dead during the winter, revive and begin to fly when the warm spring sun shines again; as also some species of birds, such as the swallow and the cuckoo, which lie during the winter in clefts of rocks, or in hollow places near water, and towards spring arise to new life. In fact, everything must return to life, for it is written, 'Behold, I create new heavens and a new earth, wherein dwelleth righteousness.'

Then there will be nothing but joy and delight, for heaven and earth will be renewed, and this world of ours will no longer be a dry, unfruitful land.

Flowers, foliage, and grass will be bright and beautiful as emeralds, and all creatures will be the perfection of beauty.

And in the new heaven there will be a great and everlasting light, brighter than the sun at mid-day.

What we now wish to be, that we shall there become. Where our thoughts now are, there our bodies will then be also.

Light as a feather, they will be able instantly to obey our will.

Our eyes will sparkle like fine silver. These limbs will be transfigured. With these eyes we shall behold our Lord Jesus Christ, and fold these hands in adoration before Him. The light of His countenance will shine upon us more beautifully than our earthly sun.

Jesus findeth him, etc. The temple was a good place to be found in. His recovery had excited feelings of gratitude, and these could find suitable expression in the house of God. Possibly he came to "show himself to the priest, and offer the gift which Moses commanded" (Matt. viii, 4).

"Sicut no man," etc. Jesus was a true pastor. He had a purpose in giving and warning the man. The commentators generally agree that our Lord referred here to a particular sin, as having caused the particular disease from which he had been delivered.

Lest thou be made whole? Is it your wish to be restored to health?—A gracious question, which would have thrilled his heart with hope had he known who the pitying stranger was who asked it. The Great Physician stood beside him, and he knew Him not. Doubtless he felt the sympathy which the question and the speaker's manner indicated.

Told the Jews, etc. What his motive was, in thus reporting the name of his benefactor to the Jewish rulers, has been the subject of very diverse comment. He must have known how angry they were, and with what deadly hatred they would pursue the person who had ordered burden-bearing on the Sabbath, as soon as His name was discovered. His behavior, certainly, stands out in sharp contrast with that of the blind man in chapter ix.

Tholuck calls the man "stupid," Farrar describes him as "a mean and worthless nature, an almost inconceivable compound of feeble sycophancy and base ingratitude." On the other hand Meyer says his motive was not malice (Schillermacher, Paulus), nor gratitude itself in a desire to get Jesus acknowledged by the Jews (Cyril, Chrysostom), nor obedience to the rulers (Bengel, Locke), but to declare that Jesus' authority was henceforth to be higher to him than that of the Sanhedrists, and he bravely stands at four, and in the quiet hour of dawn began his day's work by reading a psalm from his Psalter. On this particular morning, in consideration of the many dangers which surrounded the Church, he read the 10th Psalm, with deep devotion, and then, as was his wont, went to the window, and, looking up, commanded the cause to which his life was dedicated to the care and guardianship of God.

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been pleased to add a period of nine years to a life so invaluable to His Church on earth. During the time of danger, and through the weary weeks of convalescence, loving tokens of sympathy had poured in from far and near. Not only did Luther's princely patrons, the Elector of Saxony and the Princes of Anhalt, show sympathy, but the magistrates of Wittenberg sent him a barrel of the best Malvasian wine; the students of the University came in festive procession to welcome him back; and the first time he was able to enter his lecture-hall he found the whole college, especially his auditory and lecture-desk, covered with flowers and garlands. The neighboring town of Torgau had also sent him a tun of its best beer, which was, at that date, of high repute. Indeed, so filled were pantry and cellar by loving hands that Mrs. Catherine Luther and some of his nearest friends planned a public celebration of the coming anniversary of their wedding-day, keeping it a secret from Luther, to prepare for him whom they all so loved and honored a joyful surprise.

The church clock, as we have already said, had barely struck the hour of five when the strains of glorious music began the celebration of the festive day. Yet, early as it was, still earlier was Luther in his study, for he usually rose at four, and in the quiet hour of dawn began his day's work by reading a psalm from his Psalter. On this particular morning, in consideration of the many dangers which surrounded the Church, he read the 10th Psalm, with deep devotion, and then, as was his wont, went to the window, and, looking up, commanded the cause to which his life was dedicated to the care and guardianship of God.

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to give it a fair trial in my practice. For the last
twelve months I have done so, and I find that in
Incipient Consumption, and other diseases of the
Throat and Lungs, it does wonders. I send you
samples of it, and only 17. Alfred Spinaux to Miss
Ariella M. Cole, all of 8.

In South Elliot, June 15, by Rev. A. Cook, Henry
Shapleigh, of Salem, Mass., to Miss Annie S. Tobi,
S. E., and Mrs. Wm. Rogers to Miss Vina
H. C. All of 8. — only 17. Alfred Spinaux to Miss
Ariella M. Cole, all of 8.

Deaths.

In Cape Elizabeth, Me., July 19, Mrs. Eliza Brown
aged 60 years.

In New Haven, Conn., July 19, Gracie L. Bonin,
aged 18 years, 9 months, and 10 days.

ELEGANT HAIR is woman's crowning
beauty. When it fades, she fades as well. While it is kept bright, her
personal attractions are still maintained.
By preserving the hair fresh and
vibrant a youthful appearance is con-
tinued through many years. Those
who grieve over their fading hair turning
gray too early should know that
Ayer's Hair Vigor prevents it, and re-
stores gray or faded hair to its natural
color. It is a clear and healthful pre-
paration, containing neither oil, dye, nor
anything deleterious, and imparts to
the scalp what is most needed — a sense of pleasant and delightful freedom
from scurf or dandruff. — *New
Berne (N. C.) Times.*

Everybody who has had the pleasure
of visiting Martha's Vineyard wants to
go again, and those who have not, are
living in anticipation of that enjoyable
event. This favorite place of resort
seems to be growing in public favor
every year. It is said there are more
people on the Island now than there
have been for several years at this date
of the season. The varied and unique
styles of architecture displayed in build-
ing cottages, which look so bright,
clean and cheerful, are very attractive
to the eye, and make it one of the most
beautiful "cottage cities" of America.

The facilities of reaching Oak Bluff
are most ample and agreeable. By
way of New Bedford, 14 miles, then
a narrow road from Boston to Vineyard
Highlands, having seven and one-half
miles' less rail line than any other route,
affording a cool and delightful sail,
skirting the shores of Buzzard's Bay,
forming a continuous and nearly land-
locked panorama of the beautiful scenery
from New Bedford to the Vineyard.

Two fine sea-going steamers, Martha's
Vineyard and Monomoy, commanded
by experienced officers, run in connec-
tion with the numerous trains.

Persons not wishing to remain over night
at the Bluff can leave Boston at 8 A. M.,
and return at 4:30 P. M., giving five
hours at the Vineyard. Let all who
wish to enjoy a most delightful excursion
"post themselves up" by reading the
advertisement in another column, headed,
"The Direct Route to Martha's Vineyard," and start at once.

Perfect safety, no accident, no trouble.

J. M. C. FULTON.
Bradford, July 20, 1875.

Acknowledgments.

I wish to acknowledge, through the Herald, the
gift of a beautiful cabinet organ, sent to the Mission
of the Methodist Episcopal Church in Puebla, Mexico,
by the manufacturer, Brother B. Reynolds, of
Brockton, Mass. The Heavenly Author of every
good and perfect gift has already received, the
thanksgiving of more than one heart, and I am
sure that all will be equally moved, but I desire
to acknowledge the act more publicly, as a noble
example of personal interest in, and sympathy with
missionary work. We trust this gift will be in
the hands of the people of Puebla, Mexico, and
will bring them comfort and solace.

It is reported that yesterday, the day before, was
rather an inconvenient present, for the master,
head in the street, attracted a crowd, and the
house became filled with rather a disorderly com-
pany. In the midst of the scene, a storm of
stones came through the front window, and struck
the little door. Nothing more serious occurred,
and the American Consul General, Dr. Skilton, be-
ing present, gave the spot \$10 to begin a fund
for replacing broken glass in the street windows
of the mission, making the appointment in Puebla, by
Dr. Butler, being in Puebla, on his quarterly visit.

We suffered no disturbance whatever. Our
faith is in God, and though the adversaries be-
ing we have had opened before us a great and
efficacious way, we have made good to God
without ceasing for his we are in Mexico.

Puebla, Mexico, July 6, 1875.

G. W. DREES.

Church Register.

HERALD CALENDAR.

Old Orchard Camp-meeting (Nat'l) begins Aug. 5
Yarmouth Camp-meeting begins Aug. 6
St. Framington Camp-meeting begins Aug. 6
Maine State Camp-meeting, Richmond, Aug. 12-20
Northampton Camp-meeting begins Aug. 16

National Temperance Camp-meeting, at Old
Orchard Beach, begins Aug. 17

Hancock Camp-meeting begins Aug. 17

Hopkinton Camp-meeting begins Aug. 17

Morrisville (Vt.) Camp-meeting begins Aug. 17

South Framingham Camp-meeting, for the
Promotion of Holiness (a second meeting),
Aug. 17

Hollis Camp-meeting, E. Epping, begins Aug. 17

Willingboro Camp-meeting begins Aug. 17

North Anson Camp-meeting, Aug. 20-26

Lyndon (Vt.) Camp-meeting begins Aug. 20

Martha's Vineyard Camp-meeting begins Aug. 20

Granby (Vt.) Camp-meeting begins Aug. 20

Stevens Junction Camp-meeting begins Aug. 20

Clarendon Junction Union Camp-meeting, Aug. 20

Marietta's Grove (Kingsbury) Camp-meeting, Aug. 20

Lake Winnipesaukee Camp-meeting, at
Weirs, N. H., Aug. 27-Sept. 3

East Livermore Camp-meeting, Aug. 31-Sept. 1

Portland Camp-meeting at Old Or-
chard Beach, begins Sept. 1

White Mountain Camp-meeting begins Sept. 1

White Mountain Camp-meeting, at North-
umberland, N. H., Sept. 6-11

Rockland Dist'l Camp-meeting, Nobleboro', Sept. 6

East Livermore Camp-meeting, Aug. 31-Sept. 1

Portland Camp-meeting at Old Or-
chard Beach, begins Sept. 1

Wilmot (N. H.) Camp-meeting, Sept. 6-12

Charleston Camp-meeting begins Sept. 6

QUARTERLY MEETINGS.

SPRINGFIELD (Vt.) DISTRICT - SECOND QUAR-
TER.

Aug. 1 - Weston, July 31, eve, 1, A. M.; Land-
graff, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 71